

# THE REHEARSAL.

The Reader's *Patience* desir'd for Convicting our *English Sadducees*.  
The *Apostle's* Argument against them from the *Resurrection of Christ*. Wherein  
His *Satisfaction*.  
The *Text* Solv'd of Baptizing for the *Dead*.  
Of our frequenting the *Church*, and *Behaviour* there.  
The force of the *Argument* of Baptizing for the *Dead*.  
How this has been *Mistaken*.

WEDNESDAY, July 2. 1707.

**R**ehearsal. I Hope, Country-man, I have not Tyr'd you or any of those who hear Talk, with my Endeavours to Confute Reclaim the Multitude of our Sadducees England, who believe neither Angel, nor Resurrection; nor, it is to be said, a God neither. The Importance of the Text, with the Many that are Seduc'd among us, and the Un-Prejudic'd Boldness with which they vent their Poison all over the Kingdom, especially in London; as it makes Work Necessary, so will Apologize for Time spent in it. Great Volumes are thought too much by those who love to be Deceived. And Zeal is Dead indeed, all Concern for Religion or our Souls, if any of these Papers are thought Grievous, because of all that is Dear to us, Hereafter I can only speak for my self. I am sure it has not Tyr'd me. And for my own part, I cou'd fit up a Winters Night with the Subject Prosecuted. It has Fir'd me, and I begin to think I'm in a New World! Bless me, say I, sure this is not London, where such Books and such Principles walk about the Streets, without a Mask! Nay, are Careless and Bold in most Companies! And of those who call themselves Good Protestants all this time!

2.) But, Master, I have a Question to ask you, and I pray you satisfy me. For I know that none of our Sadducees can be Christians, let them talk what they will. For the *Apostle* says, 1 Cor. xv. 16. If the Dead are not Raised, then is not Christ Raised. And if Christ is not Raised, your Faith is Vain; ye are yet in your Sins.

3.) The Argument no Doubt is Good, and has the Authority of the *Apostle*. For to Deny the Resurrection of the Dead, doth in Consequence Deny the Resurrection of

Christ. And then our Faith is Vain, for there is no Redemption wrought for Us, and so, We are yet in our Sins. For Christ His entering into Death for Us, was His entering into the Prison allotted for Sin. But if He had been Detain'd by Death, then He had been still a Prisoner, and had only made Himself a Fellow-Prisoner with Us; which wou'd not have Redeem'd us out of the Prison. But His Opening the Prison-Doors, and Rising again, shew'd that he had Paid the Whole Debt, and made Intire Satisfaction for all our Sins. Therefore it is said, Rom. iv. 25. That He was Deliver'd for our Offences, and Raised again for our Justification.

Now they were Christians to whom St. Paul spoke this in that Epistle to the Corinthians, else he wou'd not have brought the Resurrection of Christ as a Proof of the Resurrection of the Dead; and said to them that Your Faith is vain. Nor Urg'd their Baptism to them, as he do's 1 Cor. xv. 29. Why are you Baptized for the Dead, if the Dead Rise not?

(3.) Country-m. I have heard great Debates about that Text, what the Meaning is of being Baptized for the Dead? Our Minister spoke of it once in a Funeral Sermon, and told us how many ways this had been Understood, and told us of a Custom that came in afterwards by some Hereticks, of Baptizing over the Graves of the Dead, or even for the Dead Person who had not been Baptiz'd, and what uses the Papists made of it. But in the End, he gave us a Plain, and Easy Solution of it, as I thought, and that was That being Baptiz'd for the Dead was being Baptiz'd for Christ. And so was a further Enforcement of the *Apostle's* Argument, That if the Dead are not Raised, then Christ is not Raised, but He is Dead still; And how Vain is our Preaching then? How Vain is it to have Faith in a Dead Person? And how Vain to be Baptiz'd

tiz'd for him? as the Text says, *Else what shall they do who are Baptized for the Dead, if the Dead rise not at all? Why are they then Baptized for the Dead?* And that this was spoke of Christ, he told us was Plain from the five Verses before, which speak of Christ putting all Enemies under His Feet, and that the last Enemy that shall be Destroy'd is Death. Whence St. Paul saith, That if Christ has not overcome Death, but on the Contrary Death has Destroy'd Him, then He is Dead still, and then *What shall they do who are Baptized for the Dead?* &c. And as to the Expression of being Baptiz'd for Christ, he told us it was no more strange than the Expression of being Baptiz'd into Christ, and into His Death. Rom. vi. 3, 4. that is into the Faith in Him, and in his Death. Which is being Baptiz'd for Him, as we suffer for Him, and Die for Him, that is still by Faith in Him, that as He Died, so He Rose again, and now Liveth for ever. Which who so Believeth not, why should they be Baptiz'd for Him, or Suffer for Him? Which is the very next words to those before Quoted ver. 29. *Why are they then Baptized for the Dead?* Then follows ver. 30. *And why stand we in Jeopardy every hour?* &c. It is in vain either to be Baptiz'd or Suffer for Him, if he is Dead, and no more in Being. Which they must think who Believe no Resurrection of the Dead. And thus being Baptiz'd into Christ, is being Baptiz'd into the Faith of the Resurrection of the Dead.

(4.) You see Master, I can Remember a Note of a Sermon. And it stands me in stead some time or other. And I seldom go to Church but I meet with something I did not observe before. For I never Sleep in Church, and commonly Stand on my feet that I may Attend the better. Which he can never do that's Drowsy, tho' not Quite Asleep. And if a Man miss any good thing, for his not Attending, I think it a Sin; or whether he do's or not, for he Runs the Hazard, and is Negligent in the Service of God, which of it self is a Great Sin. Besides, Sermons are not only for Informing our Understanding, but likewise to stir up our Minds by way of Remembrance, for Exhortation, and Raising up our Devotion. Which every Man has need of, tho' the most Learned and Pious Man in the World; And tho' the Preacher be far Inferior to him in both Respects. And he that makes the Best and not the Worst Use of any Sermon he hears, I'll undertake he will be the Better for it. And a plain Country-man like my self, may by this means attain a Competent Knowledge in Religion; and now and then to give an Answer too to some Perverse sort of Folks.

Rehears. I wish all your Country-men kept to the Church as you do, and made as good use of it.

(5.) The Exposition you heard of xv. 29. carries the same (or stronger) of Argument, with the Receiv'd Interpretation of that Text, which Applies it to Dead Bodies of Men, that we are Dead into the Faith of their Resurrection, which is True; but it follows here from the Resurrection of Christ. And the very words before, the whole Con-text speaks of Person of Christ. Upon which the Apostle builds his Argument. But both ways comes to the same Conclusion, to Affirm the Resurrection of the Dead. And the Text is Render'd Plain enough.

(6.) And yet what a great deal of have some Men been at to Solve this Text. It has been thought one of the most difficult Texts in the Scripture. But these Notes of Baptizing the Dead, or others for the Dead, or over their Graves, which some have brought in by mistake of this Text, do not Solve the suppos'd Difficulty of this Text. For then the Question would have been *What shall those Dead do, who are Baptized after their Death, or have others Baptized for them? What will those Dead be the better for this, if the Dead rise not?* But the Question is of those who are thus Supposed to be Baptiz'd for, on the Behalf of others who were Dead. And no body supposes Hazard to those who were Baptized for others, but only they would *Queere* what necessity this would be to those others? And put this Sense upon the Question of the Apostle; *What shall they do who are Baptized for the Dead?* is to put it wholly out of Purpose. Nor can it be shew'd that there was any such Custom of Baptizing the Dead, or of others for the Dead, when the Apostle wrote these Words.

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